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THE DESTINY OF FRANCE

NO one to whom democracy is dear can be at ease when he sees the slow progress that is being made by France to solve her political problems. Her constitution seems unable to supply a government that can deal effectively with the critical situations that from time to time arise in French political and economic life. An inadequate system of taxation, unbalanced budgets, anxieties about national security, the "German problem," colonial problems, labour unrest, inflation and deterioration of the franc—ministries come and go, but these problems for the most part remain unsolved, vital parts of them, indeed, virtually ignored. The discredit attaching to the present parliamentary regime is shown by the growing number of abstentions at elections, and by the lack of *active* interest shown by intellectuals and substantially decent citizens in active politics. There is far too close a resemblance indeed, to the state of affairs in Germany at the time Hitler came to power, when there were 28 different political parties, all of which wanted all or nothing, so that through intolerance and an unwillingness to make those concessions, without which government is impossible, the country fell a prey to an unscrupulous and confident party that seemed able to put an end to parliamentary ineffectiveness.

At a time when circumstances compel even conservative governments to plan a long way ahead, the very least reform that is demanded is one that will enable governments to remain in power for a far longer period than the average of four or five months, which seems to hold good of post-war French ministries. There must be a definite power to dissolve parliament when a ministry falls and no adequate successor seems at hand. At the present moment, however, the tone of parliamentary representation has fallen so low that it seems impossible to gain even that minimum of reform.

New Constitution Inadequate

There is, unfortunately, nothing new in this state of affairs. M. Reynaud, writing before the war, on Democracy in France, pointed out many of the dangerous tendencies that are still corrupting French politics. He pointed out that the French passion for ideas tends to be carried so far that ideas become divorced from truth, and those who have them have neither the independence of judgment nor the moral courage to curb their opinions before they take the plunge into extremes; so he glanced with an envious eye at the opposite tendency in the political life of Britain, the rule by the necessities of the case rather than by abstract principles. Among other vices that disfigured political life then (as now), he lists "the spirit of disrespect" that gnaws at the very root of true citizenship, puerile vanity, and a narrowness of mind that "makes us lose sight of the true interests of the country." Even then M. Reynaud was able to point to these defects as producing an atmosphere of intrigue and a lack of commonsense that resulted in "a perpetual cataract of governments" that found themselves unable to govern.

Many Frenchmen hoped that the Constitution of 1946 would be able to remedy some of these weaknesses, but according to David Thomson's *Democracy in France*, the only substantial novelty which remained by 1952 in the party system of the Fourth Republic was the subservience of the parliamentary representatives, and even ministers, to the direction of their party organizations outside parliament. This was nothing new in the case of the Communists, but a similar policy now prevails among the Socialists, who are called on to oppose measures obnoxious to the party executives rather than to seek compromise in order to preserve ministerial harmony. As M. Mayer, speaking last May as the then Prime Minister, pointed out, France is not really living under a parliamentary regime, for that implies parliamentary institutions that permit resolute majorities to uphold a Government for several years against an active opposition. No parliamentary system can be expected to work that leads only to an Assembly with no coherent majority, and to coalition Governments without political unity. When a deputy knows that, come what may, all governments last the longest allotted span, he tends, unless a man of first quality, to lose his sense of responsibility. "We send good men to Paris as deputies," said a provincial business man to a British newspaper correspondent, "and they come back so changed, that we cannot recognize them."

Can These Bones Live?

The situation, however, might easily be painted too black. If there is decadence in France, it is far from complete. Her thought was never more active than it is to-day, for twice in this century her philosophers have led Western thought; her industry is still alive and inventive; her engineers plan and execute plans that strike one's imagination; her literature is great and varied in scope; her painters, composers and architects still delight surrounding nations; her sons still die bravely in distant lands; her population now increases, not simply by immigration. Her trouble is that so many men of intelligence and goodwill have turned in

upon themselves and neglected their political responsibilities. Men, however, do not absolve themselves from blame simply by shrugging their shoulders; they have a positive duty to perform. Is there any indication of a new-born sense of social responsibility, of a real religious awakening? One would need to have a profound knowledge of French life to speak with confidence, but the interest excited by the worker-priests and the work of the Abbé Pierre points in that direction. We can only pray for a new spirit to descend upon that nation, already in many respects so great, so that as with in the Valley of Dry Bones, what is dead may be revived and stand on its feet as an effective and disciplined power.

(Contributed.)

CHRISTIAN MISSIONARIES
A DEFENCE

By Griffith J. Sparham

AS the son and grandson of Protestant Missionaries to China I cannot help regretting the very moderate appreciation extended, in the Rev. E. Dudley Richards's article entitled "The People Look East," that appeared in *The Inquirer* of March 6 (which has just reached me in Cyprus) to the work of Christian Missions in China. If his article reflects, as no doubt it does, the main tenor of Mr. K. M. Pannikar's book, I think one would be justified in saying that, despite selected testimony taken from Western sources in favour of its contentions, Mr. Pannikar was indeed not unaffected by prejudices, as others have been before him.

Christian Missions have greatly differed, and it may be true that some so-called Christian literature published for the supposed instruction of non-Christian peoples has been "filled with hell fire, and hell fire, and more hell fire." There are Roman and Fundamentalist Societies which believe in hell fire which may have put such literature forth. If so, it may be mentioned that this doctrine was no prerogative of the sorts of Christianity that such Societies represent, nor was it unknown to the Chinese previous to the operations of Christian Missions. One of my vivid recollections is of a visit to a Chinese Buddhist Temple where models depicting eternal punishments not confined to the conception of hell fire left nothing new for Christianity to report.

My own memories of the activities of the Christian Missionaries I knew are summed up in pictures of earnest, orthodox men and women who knew and loved the people they worked amongst, spoke their language (in some cases exceedingly well), and understood their customs, literature and ways of thought. Many of these men and women were highly qualified and extremely capable. My grandfather was able to read his Bible in Hebrew and Greek and to translate from these direct into classical and colloquial Chinese. Churches, hospitals, schools and universities, in addition to which were visitations to outlying places, formed the media through which much of the activity of these men and women was expressed. I remember services in crowded Chinese Churches conducted either by Missionaries or by Chinese Pastors in which I cannot recall any emphasis on hell fire, but can recall plenty of emphasis on the love of God revealed in Jesus Christ.

Nor is the constant charge that Christian Missions have been hag-ridden by mutual hostility as true as is believed in some quarters, as witness the union of Missionary enterprises in South India, where Indian Churches born of Anglican and Free Church Missions have amalgamated to constitute one united Indian Church. Or in North China, at Cheeloo University, where Congregationalist, Baptist, Presbyterian and Anglican Missions, British and American, have united to establish an important Christian and educational centre, of which the faculties, before the advent of Communism at all events, included languages, chemistry, physics, geology, medicine, theology and agriculture. It is not quite obvious how such endeavours can be stigmatized sectarian, or regarded as peculiarly responsible for Chinese Communism, as Mr. Pannikar would seem to wish us to believe.

More obvious causes would seem to be forty years of internicine strife, the Sino-Japanese war, pre-Communistic poverty and governmental corruption. Mao Tse Tung added to these Russian aid and arms. At any rate he publicly thanked the Russians for their help. Nor has that help by all reports abated. The Sino-Russian air and naval base in the Chushan Islands off the Yangtse estuary is only its most recent phase.

It is true that Christian Missions and Western expansion did get to some extent mixed up during the nineteenth century. It was an era of expansion, and no man or group of men can live wholly apart from his, or their, times. But to my certain knowledge many wise Missionaries were the first to see the danger to their work in certain elements of that expansion, and attempted consistently to dissociate their projects from them.

Even so, it should not be forgotten that that expansion, when it occurred, was quite inevitable. That it carried good with it as well as ill. That if in 1769 the East India Company "ruined" the finances of Bengal, after the Tai Ping Rebellion about a hundred years later the British controlled Chinese Customs put the finances of China on to the soundest footing they had ever known. In a word, that the monstrous and undoubted cruelties of the Portuguese in China were not the entire measure of Western impact upon Eastern countries; and that imperialism so-called, among other things not altogether evil, saved India from the irresponsibilities of the East India Company, and had, presumably, something to do with giving Mr. Pannikar those conditions of civil peace, social opportunity, and political freedom in which to acquire such education as enabled him, first to write, and then to publish, his book.

DO MIRACLES HAPPEN?

By E. B. Storr

BY miracle we are to understand a happening that involves a suspension of natural law and can only be explained by the action of supernatural forces. Mother Shipton is said to have startled her age by predicting that iron would be made to swim. That was regarded as miraculous. The prophecy has been fulfilled, but it is no miracle. Any metal will swim if it is hollowed so that its weight is less than that of the water displaced. In the Old Testament the story is told that Elisha caused a solid axe-head to rise from the bed of the river to its surface. If that really happened it was a miracle for the force of gravity was suspended.

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The growth of science has made it difficult for the modern mind to recognize miracle at all. We are accustomed to the idea that there is a cause, physical or mental, for everything that happens. Miracle takes an event outside the orbit of science, and the scientific mind cannot easily accept such a situation. It is necessary, therefore, to remind ourselves that the principle of the unvarying uniformity of Nature is only a very plausible theory, not a proved and absolute truth. To assert that miracle is impossible because it would be an exception to a rule which is not and cannot be proved is sheer dogmatism. The scientific mind is bound to feel dubious about the actual happening of miracle; it cannot on strictly scientific grounds rule out its possibility.

Events are the material of history. An event is reported by those who experienced or witnessed it. The historian's duty is to submit every such report to certain tests. What is the evidence for it? What degree of credence can be given to the testimony by which it is supported? It needs to be noted, then, that no past event can be established with absolute certainty. The testimony on which it rests may be mistaken or false. History is a science of probabilities. In regard to many happenings the probability may amount to a moral certainty. A miracle, being a reported event, has to be treated like all other events. If, therefore, science cannot rule out miracle, neither

can historical evidence ever establish it beyond the possibility of challenge.

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So far, then, as the purely natural view of miracle is concerned, we are left up in the air. One man will feel that the evidence for a certain miraculous event is convincing; another, with equal sincerity, will feel that no amount of evidence would suffice to overcome his scientific objection. It is largely a matter of temperament.

The question of miracle, however, is fundamentally a theological one; it has to do with God's nature and his way of ruling his world.

That God can work miracles if he wishes to do so is beyond challenge. Simple souls are content to leave the matter there. But the point at issue is not whether God can but whether he does work miracles.

Miracle seems to introduce an element of caprice into the nature of God, and that is where the snag comes in. The world is his creation; it appears to us an ordered world whose forces are controlled by invincible laws—laws which we at least cannot suspend. Our constant interferences with natural forces are always within the structure of Nature, and our marvellous conquests in this realm have all been made by studying and obeying natural laws. Why should God have to go or wish to go outside his own scheme to effect his purposes? Does it not give a bigger conception of God to think of him as ruling his world from within and achieving his ends through and not against the forces he himself set in motion?

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It is sometimes argued that miracle is a proof of God's freedom, and that ruling it out makes him a slave of necessity. It is a curious argument and rests on a false idea of what necessity and freedom are. Necessity is of two kinds, outer and inner. A man may be compelled by forces outside himself to a certain course of action or inaction, in which case his freedom is restricted. But he may be compelled by forces within himself, and this inner necessity is no sign of limited freedom. A total abstainer does not need to take a glass of beer now and then to prove that he is a free man. God is not subject to any outer necessity, but he is subject to the restraints imposed by his own nature. If, then, God acts always in accordance with the laws of his own imposing it is no outer force that compels him, but his own free choice. True freedom in God or man is the power to act in harmony with one's own true nature, and miracle proves nothing in regard to this freedom in God.

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It is necessary to distinguish miracle from certain other things with which it is sometimes confused—with mystery, for instance. There are many things which the enquiring human mind cannot understand, and perhaps will never be able to understand. What scientist or philosopher can explain how mind can act upon matter? When a fielder stretches out his hand to stop a ball nothing happens which is not in harmony with natural law; there is no miracle. But it is a profound mystery how a man's will, a purely spiritual thing, can break into the closed circle of physical movement and cause his arm to lift and his hand to grasp. The same mystery on a higher plane faces us in God's government of the world. We are not deists, regarding the universe as a sort of machine which runs of itself and with which God has no concern. Just as man is constantly changing the course of events in the physical realm so is God, but in neither case can we understand how it is done. There is mystery not miracle.

Again, there is nothing in our objection to miracle inconsistent with the idea that at certain stages in the evolutionary process God may have stepped in to lift the process, so to speak, to a higher level. How was the gulf crossed between inanimate and animate, and again between unconscious and conscious? We do not know. It may be, as the thorough-going evolutionist believes, that the bridge connecting them was there in the original creation, though we cannot find it; or it may be that Creation proceeds in stages. Whichever idea we prefer, it is a matter of faith and not of proof, and it has nothing whatever to do with miracle.

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These distinctions are important because it is often argued that there are two miracles which every Christian must accept—the Incarnation and the Resurrection—and these open the door to the possibility of other miracles. There are miracles associated with these two great happenings, the Virgin Birth in the one case and the empty tomb in the other. But the miracles can be detached from the stories without impairing their spiritual value. The inner reality of the Incarnation—that in Jesus God became fully human — does not depend on the Virgin Birth, and the inner reality of the Resurrection—that in Jesus humanity has risen to the divine—does not depend on the physical resurrection. The miracles in the stories must be tested by the usual historical and theological tests; the great eternal principles remain untouched by either conclusion.

To sum up : on the natural plane miracle can be neither proved nor disproved. Some will feel the strength of the theological objection, that miracle seems to introduce an element of caprice into the character of God; to others it will make no appeal. We must each be true to our own conviction, and tolerant to the opposing view. To believe in miracle is not necesarily weak credulity, nor is the disbeliever to be dismissed as a mere rationalist. We unite in our faith in God, and recognize that his ways are not as our ways nor his thoughts as our thoughts.

IT OCCURRED TO ME

By Muriel Hilton

DECIDING at the Hastings church that it was time we changed our hymn book, it was suggested that some of the members might like to give a hymn book in memory of someone who had passed away from our midst.

Discussing this with an elderly member, who unfortunately is unable to attend services very frequently, he said he thought it was a very good idea, and that he would like to dedicate one to a member who had died over fifteen years ago. I was rather taken back for she was my choice. We were both rather amused and started to talk about her.

She was about eighty when we both knew her—a little old-fashioned woman who with her sister kept an apartment house in the Old Town and who managed even at that age to carry trays up many flights of stairs. She was rarely able to come to church owing to her work, and it was always an occasion to her as well as ourselves when she did attend. Her face was like a round rosy apple, and her blue eyes as keen as a bird's. Her life was of rigid simplicity, and though she had struggled all her life with poverty she put away her weekly collection for the church in a similar envelope to which she put away her gas and rates money. Her faith, independence and twinkling humour will long be remembered by those who loved her.

After our reminiscing over this little person we started to talk on those who had made the deepest impression on us over twenty years at the church and without exception our lists were identical. And then we came to the conclusion that it was the gentle person that had impressed us most strongly, and all these as it happened had been of very modest means, and apart from one, not well endowed in educational and social privileges. It was difficult to define what was this gentleness, as indeed it is difficult to define all the quiet virtues.

On reaching home I turned up a recent "Poetry Page" edited by Richard Church in *John o' London's Weekly*. He had been impressed by the craving for gentleness and its fruits that had suffused the poems sent in that month. And he writes :

"What is gentleness? I wish I could define it. I have spent my life looking for its manifestations, and recognizing it here and there, but never in the headlines, never in the fashionable set, of politics, religion, the arts. The gentle man, the gentle woman, where are they; and why are their attributes so derided in the latter day world?

"... I define gentleness as a pausing for the apprehension that dawns after thought, after passion. It is the survivor after fear has subsided, and greed, envy and self-mania are turned about and put to shame. It is gentleness which makes the eye clear and accurate, the voice heard at the back of the universe, the deed deft, constructive and Samaritan. Gentleness is not spectacular, clever or point-scoring. It is not particularly good company, except in moments of agony, and disastrous situations. It is too quiet even to be priggish. It fills solitude with a great company, and it singles out every individual in a crowd."

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Dean Inge, in his study of the mystics and philosophers, came to believe that the true foundation of faith lay in religious experience itself—what used to be called the inner light or the testimony of the Holy Spirit.

He says, the testimony of the saints is decided, coherent, and almost unanimous—that those who have given all they have to find the pearl of great price have not come away empty handed and they have not all been Christians—indeed, the greatest philosophical mystics of the third century were pagan and the Indians have much to teach us. He says both Christianity and Buddhism have suffered by their isolation from each other.

He says that for himself he had only faint glimmerings of the mystic vision; to use his words: "I have not earned anything more, but if a dozen honest men tell me that they have climbed the Matterhorn, I am satisfied that the summit of that mountain is accessible, though I cannot hope to get there myself."

This seems to be a penetrating answer to the rationalists who like to argue with us sometimes. How can we dismiss the testimony of the mystics of all ages and religions? If we ourselves have not had the experience, we can at least accept the validity of those who have.

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There are very few films one wishes to see again. I can only think of about a score in all my experience of picture-going. Recently "The Moment of Truth"—a French film—came our way and made such a deep impression that I would go to great lengths to see it again. It was a most deeply moving, sincere and utterly feasible picture of a woman torn between two loves. Michele Morgan and Jean Gabin were so convincing that one entered into the depth of their struggle and pain. The whole picture was conceived with perfect artistry and one is grateful for the opportunity of seeing it.

COMMENT

What Can We Do?

THE effects of the H-bomb explosions at Bikini are matters that affect not merely the powers primarily interested in the development of atomic warfare, but they concern deeply every community upon earth. It is true that, speaking from Canberra, Professor Oliphant, director of the physical sciences school at the Australian National University, assured us that there was no danger of such explosions getting out of control and so starting a chain reaction which would destroy the earth, making of our planet one of those blazing heavenly bodies, one of which startled the peoples of Europe in the early Middle Ages. That is a danger which many scientists have envisaged, but even if Professor Oliphant is correct in his assurance, there are other dangers which might cumulatively be almost as severe.

The injuries from radiation suffered by Japanese seamen is a case in point; and since we are told that there is no limit to the strength of these bombs, the troubles of those seamen are potentially the troubles of all of us. At the time of the great eruption of Mt. Krakatoa, volcanic dust travelled all round the world; and that, no doubt, points to risks that attend all these explosions. Sure enough, radio-active snow has fallen at Saskatoon in Canada, the source of which is the same explosion that injured the Japanese seamen.

What can we do about it? In the first place, we can press for a cessation of these experimental bombs now that their strength is indicated, and in the second place—and most important of all—we can press for an international policy which will make such bombs out of date. At the same time, it is only too true that it takes two to make an agreement; and until Russia allows access to representatives of the United Nations for the purpose of inspecting stocks of warlike weapons and materials, no progress in this direction can be made. The rapid building-up of armed strength in North Korea in spite of the protests of the Swiss and Swedish commissioners shows that apart from facilities for inspection, no reliance can be placed upon the assurances of Communist countries. All we can do is to be ready to welcome a real change of heart if and when it comes.

British Justice

BRITISH Courts are rightly jealous of their powers and privileges, as was shown lately in the fine of £1,000 imposed upon *The Evening Standard* for a *bona fide* mistake in reporting a criminal offence; and whatever we may think of individual instances where the Court has intervened to punish "contempt," we would all approve of the Courts possessing such powers to defend their own dignity.

But there is another principle which is equally important —that a man should not be punished for an offence he did not commit. Courts, however, being human institutions, are not immune from making mistakes. Some months ago, a soldier was wrongly convicted on evidence which Lord Goddard described as prejudiced and uncorroborated. His appeal against his sentence of nine months imprisonment was heard and allowed only after he had served the whole of it.

When the subject was raised in the House of Commons, the Solicitor-General assured the House that the man's pay would be restored to him for the whole of the period. The Secretary for War, however, was not aware of any grounds which called for such payment. Surely this is a most unsatisfactory position. It seems only common justice that where a man has been wrongly imprisoned the Courts, or some competent body, should try to give a fair measure of compensation for the punishment he has suffered. I have an uncomfortable feeling that the omission to do so is not morally removed very far from the practice of some totalitarian countries in condemning and punishing people for offences not known to the ordinary body of civil law. The Courts, of course, cannot award compensation in such instances if the law does not permit it, but the law should be altered.

Commentator.

JUDGMENT ON BILLY GRAHAM

By R. Nicol Cross

IF wise and earnest judgment be called for from Liberal Christians on Billy Graham and his staff of assistants from America, under the home command of a high-ranking military gent (a peculiarly pious species), were it not better to reserve it till the Campaign is over and some estimate can be made of results? Billy's methods may seem bizarre, his self-advertisement bloated and bumptious, his evangelism somewhat baroque, but if this big-business engineering succeeds in drawing away multitudes for a season from cinema, cabaret and crooning to listen to the ancient vernacular of the Spirit, albeit with an idiom and accent disused among Unitarians (who are ready to fall on the neck of alien faiths and rituals from a long way off, but unable themselves to make much of a stir), should we not rejoice and be glad? The evangelical aim is to change men's hearts, ours to change their theology and it doth appear people have more stomach to be converted than to be corrected. In this noisy mass production period their hero instinct is highly developed. Newton's law of mass attraction holds, and so up-to-date Americans go in for the wholesale religious business with its loud and, to some, vulgar secular strategy. My own general observation of nature and life has led me to the conclusion that God is not a very ecclesiastical person, not too nice or decorous in his manifold

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functioning, nor too squeamish and pernickety about dignities. There must even be a touch of the Falstaffian in his nature in spite of his Holiness. Incidentally, I am assured Billy Graham does not, at his meetings, traffic in hysterics or histronics. Anyway, was not Jesus Christ a bit of a shocker to his more fastidious high-class contemporaries, while if he did not lift up his voice in the streets he must have done so on the mount?

Think of General Booth and his exclamatory corybantics, "marching upward to Zion," an army with banners, concertinas, trumpets, tambourines and sundry other vulgarities. He had the genius to suit his means to his ends and the gumption to stick to them as pleasing enough to God if not to man. He would even pirate hymn tunes from the devil's own collection. Nor were his radical alterations and repairs confined to "broken earthenware." Some quite "respectable gentlemen" attended the barracks.

I am old enough to remember the aftermath of the great Moody and Sankey Revival in Scotland in the latter part of the nineteenth century, which gave the churches many of their best and most devoted workers in Sunday School and Mission field; and later the Torrey-Alexander Mission in Glasgow with its crowded services and sub-excitements injected like stimulants into the slow and stately, or stodgy, blood-stream of the Presbyterians.

And still, to my knowledge, Kirks within the Presbyteries run united missions as efforts toward religious revival and recovery among "the lapsed masses," though, admittedly, their style is more cramped than that of the American apostles, in consequence of which, apparently, the Holy Spirit pays less attention to them and there is less Pentecostal outpouring.

It does not appear that the big churches have discarded the Revival aim and method but they have tried to get on without the emotion or, if you like, the emotionalism, and so partly failed. Why, the B.B.C., our standard bearer in the art of the impressario and getting the effect constantly seeks to intensify emotion in its listeners, to rouse emotional tension by musical devices, including sky-scraping orchestral crescendos. Emotion is power.

CORRESPONDENCE

Letters should be addressed to the Editor, "The Inquirer," 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

RECRUITMENT FOR THE MINISTRY

SIR,—I am sorry if I misled Mr. W. V. Lewis or anyone else into thinking "that a young man entering our ministry must assume that his stipend will be £450, plus a house, plus allowances, by the time he retires." I did write that "while his stipend may exceed this recommended minimum it may not reach it."

In one district of 24 churches, 14 ministers serve 19 of them, there are three lay pastors and two churches are without oversight.

To the best of my knowledge only one of these ministries is above the recommended minimum, while 13 are below it by amounts varying between £50 and £300 per annum. Two of the lay pastors give their services for nothing. There seems to me to be a clear case for the G.A. giving its attention first to the minimum stipends.—Yours,

Bristol. *Arthur H. Birtles.*

AN ANCIENT TRUST

SIR,—I am writing to ask whether any of your readers have any information about the Thorner Trust—which is (or was), I believe, a Unitarian foundation.

Ancestors of mine were trustees in the 18th century but of what were its precise objects, history, etc., I am ignorant.

I should be most grateful for any information.—Yours,

25 *Northway, London, N.W.*11. *R. M. Anthony.*

THE INQUIRER

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NEWS REVIEW

Many reports are held over until next week.

NEWS FROM THE NORTH MIDLANDS

In its annual report, Lincoln "looks back on recent activities with modest pride and to the future with quiet confidence"; Boston tells of eight new subscribing members; Narborough Road, Leicester, reports a steady increasing average attendance; Mansfield's Committee "can report steady activity in the life of the Old Meeting House."

Mothering Sunday Services were held successfully at High Pavement, Nottingham, Mansfield, and Narborough Road, and Youth Services at Mansfield, Narborough Road (March 7), and Loughborough (February 28). All were inspiring, and indicate an active life amongst the younger members. After 21 years' teaching, during which time some of his scholars have become teachers, Mr. J. W. Attenborough, of High Pavement, has resigned from the School.

The visit of the Rev. Dudley Richards to the North Midlands on February 20 was most stimulating. His visits to Mansfield and Loughborough, where he conducted the services on the following day, were appreciated by the congregations and especially the young people, as was his visit to Hinckley on the Monday. The North Midlands does not feel quite so far from the R.E.Y.D. as it did before.

On March 21, the North Midlands Association held its annual exchange of pulpits. Mansfield introduced a Choir Service on April 4 with some success.

Newcastle: Mothering Sunday was observed on March 21, when at the morning service the children of the Junior Church brought gifts of flowers for their mothers. As an example of love and devotion, the Rev. Coram Davies spoke about the life of

(Continued on next page)

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MISCELLANEOUS

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Mrs. Albert Schweitzer, a "mother" to unmothered hundreds, whose unselfish sacrifice was worthy of remembrance on such a day.

The Annual Meeting of Subscribing Members was held on Monday, March 22, and it was pleasing to note from the reports of the various activities that the life of the Church was flourishing, but, as always, it was felt that the emphasis must be placed on worship and spiritual values.

Warrington: The Cairo Street Chapel branch of the Women's League held the Annual League Services on Sunday last, March 28. The service in the morning was conducted by the minister. The evening service was conducted by Mrs. E. A. Ducksbury of the Kendal branch. There were very good congregations at both services. The attendance at the evening service being the largest over several years.

Mrs. Ducksbury preached a very beautiful sermon and one that will not easily be forgotten by the members. The whole day was a great success and another outstanding event.

FAITH AND FREEDOM—SPRING, 1954

"What have you done by way of promoting the most thorough and persistent head-clearing among yourselves?" asks Dr. Fritz Marti in the course of a highly original Christmas sermon, reproduced in the current number of *Faith and Freedom*. The question is a very pertinent one. Unitarians, as much as anyone, stand in dire need of persistent head-clearing. *Faith and Freedom*, of course, exists to perform this very function. More often than not, it succeeds very effectively—as in the case of the racy and quaintly-styled paper by Charles G. Bell, a young American poet and critic, *The Mad Flight and Conservative Landing*. He has the courage to say what even those with no traditional or conservative bias must often feel when confronted with much modern poetry or modern art in general. Dr. Jane Darroch also promotes head-clearing in her examination of the personality of Jesus. "We can acknowledge," she says, "Jesus' real greatness without supposing him to be perfect." All the other papers in the number are well worth reading—even though sometimes, as in the case of Dr. Howard Parsons' completion of his study of Lancelot Whyte's *The Next Development in Man*, one emerges with the mind more confused than cleared. *A.J.L.*

THE REV. LEWIS WILLIAMS

On Saturday, March 27, the Rev. Lewis Williams, member of the Rhydygwin and Ciliau Unitarian Churches, died in the 84th year of his age.

Educated at the Presbyterian College, Carmarthen (1892-1896), he was appointed minister of the two churches named on leaving college, and continued to serve them until 1916, when he resigned to take charge of the three churches, Galllt-y-blaca, Capel-y-bryn and Capel-y-cwm. Owing to a breakdown in his health, he resigned the pastorates of these churches in 1928. By 1933 his health had improved sufficiently to justify his taking up ministerial work again. Rhydygwin and Ciliau pulpits being vacant at the time, the two congregations invited him to take charge a second time, and he agreed. From then until the beginning of this year he missed very few Sundays' preaching through ill-health.

He had served the denomination in Wales and his churches faithfully and well, was an able and very acceptable preacher and a diligent pastor. He left a widow who had proved a most valuable helpmate to him in his work and during his illness. He also left one married daughter.

He was buried on March 31 in the burial ground attached to the beautiful little chapel at Ciliau erected during his ministry, and in the building of which the late Rev. E. Ceredig Jones took a keen interest.

The funeral service was conducted by the Rev. T. O. Williams with the assistance of several local ministers.

DEATH

HARWOOD—On April 5, 1954, suddenly, J. Leslie Harwood, age 70, of 33 Thurloe Street, London, S.W.7. Son of the late Rev. James Harwood.

THE SAMUEL JONES FUND

The income of the above fund is applied in augmentation of the salaries of such conscientious Dissenting Ministers as shall stand most in need of assistance, as the Trustees shall approve, preference being given to those who have been students of Manchester College, Oxford.

The Managers meet annually in October for the purpose of making grants. APPLICATIONS must, however, be in hand NOT LATER THAN JUNE 1, 1954, and must be on a form obtained from the Secretary, HERBERT GIMSON, 46 Ladbroke Square, London, W.11.

UNITARIAN HOLIDAYS ABROAD

June 19-26: SCHEVENINGEN, visiting Amsterdam, Utrecht, the Hague; July 12-22: TESSERETE (Swiss Riviera) visiting Italian Lakes; August 13-25: BERGEN, OSLO and HANDANGERFJORD; August 16-27: LAKE LUCERNE, surrounded by snow-capped Alps. Excellent Hotels—Good Fellowship—Minimum Cost.—Write: Rev. G. W. Parkinson, 32 Windsor Road, Doncaster.

HOLIDAY ACCOMMODATION

EARLY SUMMER HOLIDAYS in "Britain's Best Climate" (town claim). Brochure free. Advantageous terms May; Twin-bedded 4½/6½ gns., including early tea, gratuities, heated bedroom (central heating throughout) if weather cool, full board and discount tickets entitling town amenities half price. Singles Annexe 4½ gns. Meat/Vegetarian. No Lift. Used by Unitarians and Quakers. NORMANHURST P/HOTEL, Sea-front, St. Leonards, Sussex. Best position 3-mile Promenade, between Pier and Sun-Lounge orchestra. Few summer vacancies 5½/8 gns. 'Phone Hastings 4784.

THE

SUNDAY SCHOOL ASSOCIATION

Annual General Meeting

will be held on

TUESDAY, APRIL 27, 1954

at 2.30 p.m. at

UNIVERSITY HALL, 14 GORDON SQUARE

Chairman: THE REV. F. KENWORTHY

Presidential Address: MR. JOHN WILSON

Annual Report—Statement of Accounts

Election of Committee

THE CALENDAR OF THE CHURCHES

SUNDAY, APRIL 11, 1954

ABERDARE, Highland Place, 11 and 6, Rev. D. JACOB DAVIS
ABERDEEN, Unitarian Church, Skene Street, 11 and 6, Rev. GORDON BEVERLEY
ALTRINCHAM, Dunham Road Chapel, 11 and 6.30, Rev. A. W. VALLANCE
AINSWORTH, Unitarian Church, Knowsley Road, 11.15 and 3, Rev. B. GILL
ASTLEY, Unitarian Chapel, Manchester Road, 6.30, Mrs. MAW

BATH, Trim Street Chapel, Unitarian, 6.30, Rev. FRANCIS TERRY
BELFAST, All Souls, Elmwood Avenue, 11.30 and 7. Dr. A. L. AGNEW
BELFAST, First Church, Rosemary Street, 11.30 and 7, Dr. H. J. MCLACHLAN
BESSELS GREEN (nr. Sevenoaks), Unitarian Church, 11, Dr. ALBERT D. BELDEN
BILLINGSHURST, Free Church, South Street, 11.15, Rev. J. MARTIN HALL
BIRKENHEAD, Unitarian Church, Bessborough Road, 6.30, Rev. MAURICE JOHNSON
BIRMINGHAM, Church of Messiah, Broad Street, 11 and 6.30, Rev. GORDON STUART
BIRMINGHAM, Waverley Road Church, and Hurst Street Mission, Small Heath, 6.30 Mr. C. RAIBLE
BLACKPOOL, North Shore, Dickson Road, 10.45 and 6.30, Rev. F. D. JONES
BLACKPOOL, South Shore, Lytham Road, 11, Mr. G. ATKINS, 6.30, Mr. A. STOKES
BOLTON, Bank Street, 2.30, Sunday School, 10.30 and 6.30, Rev. J. GORDON DAVIES
BOLTON, Halliwell Road Free Church, 10.45 and 6.30, Rev. J. W. MAW
BOLTON, Unity Church, Deane Road, 10.30 and 6.30, Rev. ARTHUR J. LONG
BOSTON (Lincs.), Unitarian Chapel, Spain Lane, 6.30, Rev. CHARLES SIMPSON
BOURNEMOUTH, Unitarian Church, West Hill Road, 11, Rev. LAWRENCE REDFERN
BRADFORD, Broadway Avenue, 3.15, Rev. DUDLEY RICHARDS
BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. FRANK A. BULLOCK
BRIDGWATER, Christ Church, Dampiet Street, 2.30, Sunday School, 6.30, Rev. W. H. CORDELL
BRIDPORT, Unitarian Chapel, 11 and 6.30, Rev. G. RANDALL JONES
BRIGHTON, Christ Church Unitarian, New Road, 11 and 6.30, Mr. JOHN ROWLAND
BRISTOL, Lewin's Mead Meeting, 6.30, Rev. A. H. BIRTLES
BRISTOL, Oakfield Road, 11, Rev. A. H. BIRTLES, 6.30, Rev. J. TYSSUL DAVIS
BURNLEY, Unitarian Church, Trafalgar Street, 3, Rev. W. HILL WAREING
BURY, Bank Street, Sunday School Anniversary Services, 11 and 6.30, Rev. A. B. DOWNING

CAMBRIDGE, Memorial Church, Emmanual Road, 11 and 6, Rev. H. STEWART CARTER
CARDIFF, The West Grove Unitarian Church, 11, Children's Class, 6.30, Mr. B. L. HOPKIN
CARLISLE, Unitarian Church, Lorne Street, 2.15, Sunday School, 6.30, ——
CHATHAM, The Church of the Great Companions, Hamond Hill, 3, Mr. K. N. SIRCAR
CHESTERFIELD, Elder Yard Church, 10.45, Rev. HENRY HALL, 6, Mr. F. BURCHER
CHOWBENT CHAPEL, Atherton, 10.45 and 6.30,——
COSELEY, Staffs., Old Meeting House, Old Meeting Road, 11 and 6.30, Rev. P. C. WHITEMAN
COVENTRY, Holyhead Road, 11 (Junior Church), and 6.30, Rev. ALUN WILLIAMS
CREWE, Free Christian Church, Beech Street, ——
CREWKERNE, Unitarian Church, Hermitage Street, 11 and 6.30, Mrs. M. R. DICKIN
CROYDON, Free Christian Church, Wellesley Road, 11, Rev. J. P. CHALK (also 6.30 1st Sunday in the month)

DEAN ROW, 10.45, Rev. F. M. RYDE. STYAL, 6.30, Rev. F. M. RYDE
DENTON, Wilton Street Chapel, 11, Children's Chapel, 6.30, Rev. FRED COTTIER
DERBY, Friar Gate Unitarian Chapel, 6.30, Rev. A. D. WILLIAMS
DITCHLING, Old Meeting House, 10.45, No Service
DONCASTER, Free Christian Church, Hall Gate, 11 and 6.30, Rev. GEO. W. PARKINSON
DOVER, Adrian Street, Unitarian Church, 11, Junior Church, 6.30, Rev. E. G. GREEN
DUBLIN, Stephen's Green, West, 11.30 and 7.30, Rev. E. SAVELL HICKS
DUDLEY, Old Meeting House, Wolverhampton Street, 11 and 6.30, Rev. SCOTT L. JOHNSTON
DUKINFIELD, Old Chapel, Chapel Hill, 10.45, 2.45 and 6.30, Rev. SYDNEY P. WHITEHOUSE

EDINBURGH, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. W. B. TAVENER
EXETER, George's Chapel, South St., 6.30, Supply

GEE CROSS, Hyde Chapel, 11 and 6.30, Rev. J. HARRY SMITH
GLASGOW, St. Vincent Street Unitarian Church, 11, Rev. ALEXANDER REID
GLOSSOP, Unitarian Church, Fitzalan St., 10.45 and 6.30, Rev. GRAHAM SHORT
GUILDFORD, Ward Street Church, 11.15, Rev. R. NICOL CROSS

HALE CHAPEL, Hale Barns, 10.45 and 6.30, Rev. JOHN STORER
HALIFAX, Northgate End, 10.45, Rev. J. B. TONKIN, 6.30, Miss KATE BRAMHALL
HASTINGS, Free Christian Church, South Terrace, 11 and 6.30, Rev. DENBIGH HILTON
HINCKLEY, Great Meeting, Baines Lane, 11 and 6, ——
HORSHAM, Worthing Road, 6.30, Rev. J. MARTIN HALL
HUDDERSFIELD, Fitzwilliam Street, 6.30, Rev. J. B. TONKIN
HULL, Park Street Church (Unitarian), 6.30, Rev. RALPH PHILIPSON

ISLE OF WIGHT, NEWPORT, Unitarian Christian Ch., 11 and 6.30, Rev. W. J. CARTE

KENDAL, Market Place Chapel, 11 and 6.30, Rev. C. A. PIPER
KNUTSFORD, Brook Street Chapel, 11 and 6.30, Rev. STANLEY MOSSOP
KIDDERMINSTER, New Meeting House, 11 and 6.30, Rev. H. WHITAKER

LANCASTER, St. Nicholas Street Church, 10.30 and 6.30, Rev. L. HALL
LEEDS, Mill Hill Chapel, City Square, 10.45 and 6.30, Dr. R. W. WILDE
LEICESTER, Narborough Road, 11, Junior Church, 6.30, Mr. C. V. WALTON
LEICESTER, The Great Meeting, East Bond Street, 11 and 6.30, Rev. LEONARD MASON
LETCHWORTH, Vasanta Hill, Gernon Walk, 11, Local Arrangements
LEWES, Westgate Chapel, 11, Rev. W. J. MCELDOWNEY
LINCOLN, High Street, Unitarian Chapel, 6.30, Rev. H. W. KENSHALL
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Dr. P. N. TINDALL
LIVERPOOL, Bootle Free Church, 6.30, ——
LIVERPOOL, Domestic Mission, Mill Street, 6.30, Rev. J. KEIR MURRIN
LIVERPOOL, Gateacre Chapel, 11, Rev. DUNCAN P. STEWART
LIVERPOOL, Hamilton Road, Everton, 3, Sunday School, 6.30, Rev. B. L. GOLLAND
LIVERPOOL, Hope Street, 11 and 6.30, Rev. D. GLAN MORGAN
LIVERPOOL, Ullet Road, 11, Rev. E. SHIRVELL PRICE, 6.30, Dr. S. J. KENNETT
LONDON, Bell Street, Edgware Road, 6, Rev. WALTER M. LONG
LONDON, Blackfriars Mission and Stamford Street Chapel, 6.30, Rev. D. P. MAW
LONDON, Brixton, Effra Road, 11, Rev. E. G. LEE
LONDON, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11 and 6.30, Rev. J. C. BALLANTYNE
LONDON, Forest Gate, Upton Lane, 6.30, ——
LONDON, Golders Green, Hoop Lane, 11, Rev. K. C. TREACHER, 6.30, Rev. ROGER THOMAS
LONDON, Hackney, New Gravel Pit Church, Chatham Place, 6.30, ——
LONDON, Hampstead, Rosslyn Hill, 11, Rev. DONALD P. MAW
LONDON, Highgate Hill Unitarian Church, 11, Mr. S. R. MARTIN, 6.30, Rev. K. C. TREACHER
LONDON, Ilford High Road, 6.30, Mr. G. WICHER
LONDON, Islington Unitarian Church, Upper Street Preston Hall, 6.30, Rev. A. V. FOX
LONDON, Kilburn, Unitarian Christian Church, Quex Road, 11, Rev. A. V. FOX
LONDON, Lewisham Unitarian Church, High Street, 11, Rev. JOHN KIELTY
LONDON, Leytonstone, Lea Bridge Road, Knotts Green, 6.30, Dr. DOROTHY TARRANT
LONDON, Mansford Street Church, Bethnal Green, 6.30, Rev. J. W. DUNDLE
LONDON, Richmond Free Church, Ormond Road, 11, Rev. WALTER M. LONG
LONDON, Stratford, West Ham Lane Unitarian Church, 11.30, Children's Church 6.30, Rev. F. HANKINSON
LONDON, Wandsworth Unitarian Church, East Hill 11, Rev. ARTHUR PEACOCK (also 6.30, 1st Sunday in the month)
LONDON, Welsh Unitarian Ch. at Highgate Hill Unitarian Ch., 1st and 3rd Sundays 6, Rev. T. L. JONES
LONDON, Wood Green Unity Church, Newnham Road, 6.30, Rev. G. J. G. GRIEVE
LYTHAM ST. ANNES (Ansdell), Unitarian Church, Channing Road, 11 and 6.30, Rev. HERBERT CRABTREE

MAIDSTONE, Unitarian Church, Market Buildings, 6.30, Mrs. MURIEL HILTON
MANCHESTER, Blackley, Unitarian Church, Chapel Lane, 6.30, Mr. DAVID C. DOEL
MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. F. KENWORTHY
MANCHESTER, Failsworth, Dob Lane Chapel, 6.30, ——
MANCHESTER, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. MAURICE BONNER
MANCHESTER, Monton Church, Eccles, 10.45 and 6.30, Rev. D. T. EVANS
MANCHESTER, Pendleton Unitarian, Cross Lane, 6.30, Mr. T. W. ROBERTS
MANCHESTER, Platt Chapel, Rusholme, 6.30, Rev. JOHN GILL
MANCHESTER, Renshaw Street Mission, 6.30, Supply
MANCHESTER, Stand Chapel, Whitefield, 10.45 and 6.30, Rev. G. D. FOOTE
MANCHESTER, Wilbraham Road, Chorlton-cum-Hardy, Sunday School, 2.45, —— 6.30, Rev. ELSPETH R. VALLANCE
MANCHESTER, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 11, Dr. ALFRED HALL, 6.30, Mr. J. F. C. TEAGLE
MANSFIELD, Old Meeting House, 10.45 and 6.30, Rev. KENNETH SHERRATT
MARPLE, Unitarian Hall, 31 Stockport Road, 3 each Sunday
MEXBOROUGH, Free Christian Church, 6.30, Rev. E. A. DAVIES
MIDDLETON, Old Road Chapel, 6, ——
MORECAMBE (see Lancaster)
MORETONHAMPSTEAD, 3, NEWTON ABBOT, 6.30, Rev. C. G. TOONE
MOSSLEY, Christian Church, Stamford Road, 10.45 and 6, Mr. EDRIC SHAW

NANTWICH, Old Chapel, ——
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30 Rev. J. H. CORAM DAVIES
NEWCHURCH (Rossendale), Bethlehem Unitarian Church, 10.30 and 6, Rev. E. B SHORT
NORTHAMPTON, Kettering Road Church, 6.30, Mr. W. SCOTT DUNBAR
NORWICH, Octagon Chapel, Colegate, 11, Rev. J. A. KENNEDY
NOTTINGHAM, High Pavement Chapel, 10.45 and 6.30, Rev. C. GORDON BOLAM

OLDBURY, Unitarian Church, Birmingham Street, 11 and 6.30, Rev. HAROLD A. GORE
OLDHAM, Lord Street Chapel, 10.45 and 6.30, Rev. T. E. NUTTALL
OXFORD, Manchester College Chapel, 11.30, Rev. L. A. GARRARD

PADIHAM, Nazareth Unitarian Church, Knight's Hill, 10.30 and 6, Rev. W. HILL WAREING
PARK LANE CHAPEL, near Wigan, 11 and 6.30, Rev. ALBERT SMITH
PLYMOUTH, Unitarian Centre, Houndiscombe Road, 11 and 6.30, Rev. E. H. KERSLEY
POOLE, Unitarian Church, Hill Street, 11.15, Junior Church, 6.30, Rev. ERNEST PENN
PORTSMOUTH, Friends' Meeting House, Fratton Bridge, 6.30, Mr. J. R. STURGES
PRESTON, Unitarian Chapel, Church Street, 6.30, ——

RINGWOOD, Hants., The Meeting House, 6.30, Mr. ERIC KAY
ROCHDALE, Blackwater Street, 10.30, Rev. WILLIAM BEER, 6, Rev. R. E. GODDARD
ROTHERHAM, Church of Our Father, 10.45 and 6.30, Supply

SALE, Atkinson Road, 11, Rev. JOHN GILL
SCARBOROUGH, Unitarian Church, Westborough, 10.30 and 6.30, Rev. W. T. WILKINS
SHEFFIELD (Attercliffe), 6.30, Mr. T. H. MOBBS
SHEFFIELD, Fulwood Old Chapel, 11, Rev. F. SOKELL
SHEFFIELD, Unity Church, Crookesmoore Road, 11, Women's Service, Mrs. H. SMITH 6.30, Mr. W. E. BROOKS
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. G. STANLEY WHITBY
SHREWSBURY, High Street, Unitarian, 11 and 6.30, Supply
SIDMOUTH, High Street Unitarian, 11 and 6.30, Rev. W. C. NEWTON
SOUTHAMPTON, Kell Memorial Hall, Belle Vue Road, 6, Rev. G. J. ROSSINGTON
SOUTHEND-ON-SEA, Darnley Road, 11, Children's Church, 6.30, Miss M. GRIFFITHS
SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. T. J. JONES
ST. HELENS, Corporation Street, 6.30, Rev. DUNCAN P. STEWART
STOCKPORT, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Rev. I. HODGSON
STOCKTON-ON-TEES, Wellington Street, 6.30, Rev. F. W. BARR
STOURBRIDGE, Presbyterian Unitarian Chapel, 11, Mr. P. J. SPENCER, 6.30, Mr. J. H. EVANS
SWANSEA, Pennard Free Christian Meeting House, 11, Rev. B. VINEY
SWANSEA, Unitarian Church, High Street, 6.30, Rev. B. VINEY (also 11, First Sunday in the month)
SWINTON, Swinton Hall Road, 10.45 and 6.30, Rev. ERIC WILD

TAUNTON, Mary St. Chapel, 11, Rev. W. H. CORDELL
TENTERDEN, Old Meeting House, Ashford Road, 6.30, Rev. G. KERECI
TODMORDEN, Unitarian Church, 10.45, 2.15 and 6, Mr. H. HORSFALL
TORQUAY, Unity Church, Montpellier Road, 11 and 6.30, Rev. CHARLES EASTON
TROWBRIDGE, Conigre Unitarian Church, 11 (1st Sunday in month) and 6, Rev. A. F. O. THOMAS

WALLASEY, Memorial Church, Manor Road, 11 and 6.30, Rev. EDGAR W. HILL
WARRINGTON, Cairo Street, 10.30 and 6.30, Rev. E. W. DEAKIN
WATFORD, Friends' House, Church Road (by permission), 7.30 (Last Sunday in the month)
WEST BROMWICH, Lodge Road, 11, Children's Church, 6, Mr. P. J. SPENCER
WEST KIRBY, Brookfield Gardens, 11, Rev. MAURICE JOHNSON, 6.30, Mrs. W. ASKEW
WHITBY, Flowergate Chapel, 6, Miss N. GILL

YORK, St. Saviourgate Chapel, 6.30, Rev. T. BRETT DAVIES

THE NATIONAL UNITARIAN FELLOWSHIP provides for those unablet o attend a Unitarian Church. For information write to the Secretary, N.U.F., 14 Gordon Sq., W.C.1

AUSTRALIA

ADELAIDE, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. COLIN GIBSON
MELBOURNE, Unitarian Church, Cathedral Place, C.2 ; Unitarian Half-Hour broadcast, 4.15. Services : 4 p.m. second Sunday in each month, Evening 7 p.m. Rev. V. JAMES
SYDNEY, New South Wales, Unitarian Church, 15 Francis Street (off College St.) 7.15, —— Manse Telephone LX 5321.
UNITARIAN FELLOWSHIP OF AUSTRALIA, 1 Grice Alley, Melbourne, C.1. Minister : Rev. W. BOTTOMLEY. Meetings as advertised.
SEAFORD COMMUNITY CHURCH, Austin Road, Seaford (Vic.). S.S. weekly at 2.15 p.m. Public Worship, fortnightly, 3.15 p.m. Minister : Rev. W. BOTTOMLEY

CANADA

MONTREAL, Church of the Messiah, Sherbrooke Street West, and Simpson Street 11, Rev. ANGUS CAMERON
TORONTO, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. W. P. JENKINS
VANCOUVER, B. C., Unitarian Church of Vancouver, 1,550 Tenth Avenue West 11, Rev. JOHN A. CRANE

NEW ZEALAND

AUCKLAND, Unitarian Church, Ponsonby Road, 11 and 7, Rev. E. H. MORRIS
WELLINGTON, Unitarian Free Ch., Tidsall's Buildings, 100 Lambton Quay, Supply

SOUTH AFRICA

CAPE TOWN, Hout Street, 11, Sunday School, 7, Service, Rev. MAGNUS C. RATTER

The General Assembly of Unitarian and Free Christian Churches

ANNUAL MEETINGS

Conway Hall, London

(except where otherwise stated)

London: Tuesday, April 27 to Friday, April 30

OUTLINE OF CHIEF EVENTS

TUESDAY, APRIL 27

2.30 p.m. SUNDAY SCHOOL ASSOCIATION ANNUAL MEETING (Gordon Square).
4.30 p.m. INFORMAL RECEPTION (Hampstead).
5.0 p.m. UNION FOR SOCIAL SERVICE ANNUAL MEETING.
Rev. R. W. Sorensen, M.P. "The Churches and the Colour Problem" (Hampstead).
7.0 p.m. ANNIVERSARY SERVICE (Hampstead).
Preacher: Rev. S. P. Whitehouse, M.A., B.Litt.

WEDNESDAY, APRIL 28

10.0 a.m. PRESIDENTIAL ADDRESS AND ANNUAL BUSINESS MEETING.
1.45 p.m. ANNUAL BUSINESS MEETING CONTINUED.
7.30 p.m. CONVERSAZIONE (Stern Hall, Seymour Place, W.1.).

THURSDAY, APRIL 29

10.0 a.m. COMMUNION SERVICE.
Preacher: Rev. L. Mason, B.A., B.D. (Gordon Square).
11.15 a.m. ESSEX HALL LECTURE. "TRUTH AND CERTAINTY."
Professor A. Victor Murray, President of Cheshunt College, Cambridge.
2.0 p.m. SECTIONAL MEETINGS (Women's League, Lay Preachers' Union and Ministers' Meetings).
7.0 p.m. PUBLIC MEETING.
Resolutions on Matters of Public interest and concern.
Chairman: The President, Mr. S. R. Butler, A.C.A.

FRIDAY, APRIL 30

10.0 a.m. CONFERENCE "OUR CHURCHES AND THE WORLD."
Chairman: Mrs. A. D. Mitchell, B.A.
Speakers: Rev. A. H. Birtles, B.A., "Our Churches and the Assembly."
Rt. Rev. John Radcliffe, B.A., "The Assembly and Liberal Work Abroad."
Dr. S. P. Bhathia, "Liberal Religion as a World Force."
12 noon CLOSING ADDRESS. "DEEPER STILL!"
Rev. T. Brett Davies.

Resolutions at the Annual Business Meeting

In addition to routine resolutions the following will appear on the agenda. Any minister or delegate desiring to put forward an amendment should send it without further delay to the Secretary in writing, with the name of the Seconder.

Council Resolutions

1. Resolution of the Centenary of the Unitarian College, Manchester (precise wording will be on the Agenda paper).

2. "That Clause 9 of the Constitution be amended to read as follows:

Constitution of the Council.

The Council shall consist of not more than 54 members selected as follows:

21 Members (namely 14 lay and 7 ministerial) to be elected triennially by the Assembly at their Annual Meeting in accordance with By-Laws to be made as hereinafter provided.

1 Member each to be appointed by not more than sixteen such Representative Associations covering Great Britain as may in the first instance be approved by the Provisional Council, and, after the first meeting of the Assembly, as may be approved from time to time by the Assembly on the recommendation of the Council. A Representative Association may for the purposes of this Rule consist of more than one Association.

1 Member to be appointed by the Non-subscribing Presbyterian Church of Ireland.

3 Members to be appointed by approved Societies who shall, unless and until otherwise determined by the Assembly on the recommendation of the Council, be the Sunday School Association, the Women's League, and the Unitarian Young People's League.

1 Member to be appointed by the Governing Body of the Presbyterian College, Carmarthen.

1 Member to be appointed by the Governing Body of Manchester College, Oxford.

1 Member to be appointed by the Governing Body of the Unitarian College, Manchester.

6 Members to be co-opted triennially by the Council.

4 Honorary Officers.

The Council shall be deemed complete and duly constituted, pending the election or appointment of members by the bodies or persons entitled to elect or appoint members, provided that at least 21 members have been elected to the Council. Members elected or appointed by any bodies or persons shall be elected or appointed for three years, or until their successors have been elected or appointed.

and further, that Clause 3(d) be amended by deletion of the words: 'on any matters, except the election of their Representatives on the Council' and the addition of the words 'and to speak thereat'."

N.B.—The Constitution will be found on pages 16-18 of the Year Book.

"Full-Time Ministries (One Church or More)

The following emoluments and allowances represent what a minister should receive:

(a) Basic Stipend.
(b) Housing accommodation OR Housing allowance.
(c) Expense allowance.
(d) Telephone rental.
(e) One-half National Insurance Contribution.
(f) Congregational proportion of Ministers' Pension and Insurance Fund Contribution.

The distinction between Country, Provincial Town and London is dropped, except as regards Housing.

Minimum stipend up to FIVE years in the Ministry £375
Minimum stipend over FIVE years in the Ministry £450

In addition to these basic stipends there should be provided the items (b) to (f) in the list above.

Manse values shall remain as at present on a three-fold basis, with revisions based on Local Rating Scales and special conditions where necessary. These values are:

	Country	*Provincial Town*	*London*
Manse rent free	£40	£50	£75
Manse rent and rates free ...	£56	£70	£105

The expense allowance cannot be assessed at a definite figure, but must be considered in the light of local conditions.

It must be made clear that the General Assembly cannot make larger grants to enable higher stipends to be paid: responsibility must rest upon the individual congregations."

Altrincham: Over 60 scholars and over 40 adults, and other children, attended the afternoon service on Mothering Sunday, at which 70 bunches of primroses were handed out by the May Queen and her attendants for the youngest in each family to take to their mother. Grannies were not forgotten either. A special meeting of the congregation has been called to make final plans for a Unitarian Publicity Campaign with house-to-house canvassing. Ten members of the Y.P.L. have joined the chapel evening choir at the invitation of the organist, Mr. G. Sumner, who now holds a special 15 minutes' practice for them each Sunday after service, as they are unable to attend the usual week-night practice.

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